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Millennial STAR

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The Gospel in the Home

THE greatest effort ever made by the Church to have members teach and live the gospel in the home is now under way.

It began with a home evening and home instruction programme that was undertaken in January of this year, and will be carried on throughout 1965.

The General Authorities request that every family in the Church participate. A special guide book is being distributed among the membership, one to each family. The book contains more than 300 pages of helpful suggestions for home evenings.

It is their hope that in each family once a week, a special evening be set apart for this purpose. During this evening parents and children will join in a programme of:—

a—Home entertainment, games, singing, little programmes with each member taking part.

b—Gospel instruction from the above mentioned book, provided by the parents, but with children also taking part.

c—Family prayer.

The First Presidency call attention to the fact that the Lord commands that we teach our children of Christ, of his gospel, of prayer, faith and repentance. This new programme provides an orderly way by which every L.D.S. home may join in this undertaking, and include wholesome family entertainment as well.

All Saints are asked to participate. All are asked to obtain the guide books through their branch presidents or ward bishops, and to use them. Ward and branch leaders can provide special instruction to families on how to follow this programme. Let us all accept it.

A THOUGHT FOR YOUR TALK

Some people have said that Joseph Smith was an unlearned man. He was an unlearned man in the things of the world, but the day he came out of the Grove, following his first vision, . . . he knew more than all the world about the resurrection. He had seen standing before him the Resurrected Christ. When he came out of that Grove, he knew more about the nature of God than all the world.

—MARION G. ROMNEY

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Front Cover:

Newchapel House, the beautiful old manor house, which is the home of the London Temple President and his wife, President and Sister G. Eugene England.

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TESTIFY

THAT JOSEPH SMITH IS A PROPHET OF GOD

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THAT JOSEPH SMITH IS A PROPHET OF GOD

I KNOW that the Lord communicates with his servants. I have not doubted this as a fact since I was a boy and heard the testimony of my father regarding the revelation that came to him of the divinity of the mission of the Prophet Joseph. I feel impressed to relate that circumstance and add his testimony to the one that I am now giving.

He accepted a call to a mission about 1880. When he began preaching in his native land of Scotland and bore testimony of the restoration of the gospel of Jesus Christ, he noticed that the people turned away from him. They were bitter in their hearts against anything Mormon, and the name of Joseph Smith seemed to arouse antagonism in their hearts.

One day he concluded that the best way to get these people would be to preach just the simple principles, the atonement of the Lord Jesus Christ, the first principles of the

FROM THE PEN OF THE PROPHET by President DAVID O. McKay

gospel, and not bear testimony of the restoration of the gospel. It first came simply, as a passing thought, but yet it influenced his future work. In a month or so he became oppressed with a gloomy, downcast feeling, and he could not enter into the spirit of his work. He did not really know what was the matter, but his mind became obstructed; his spirit became clogged; he was oppressed and hampered; and that feeling of depression continued until it weighed him down with such heaviness that he went to the Lord and said: "Unless I can get this feeling removed, I shall have to go home. I cannot continue my work with this feeling."

It continued for some time after that, then, one morning, before daylight, following a sleepless night, he decided to retire to a cave, near the ocean, where he knew he would be shut off from the world entirely, and there pour out his soul to God and

ask why he was oppressed with this feeling, what he had done, and what he could do to throw it off and continue his work. He started out in the dark towards the cave, and he became so eager to get to it that he started to run and was hailed by an officer who wanted to know what was the matter, as he was leaving the town. He gave some noncommittal but satisfying reply and was permitted to go on. Something seemed to drive him; he had to get relief.

He entered that place and said: "Oh, Father, what can I do to have this feeling removed? I must have it lifted or I cannot continue in this work"; and he heard a voice, as distinct as the tone I am now uttering, say: "Testify that Joseph Smith is a Prophet of God."

Remembering, then what he tacitly had decided six weeks or more before, overwhelmed with the thought, the whole thing came to him in a

realization that he was there for a special mission, and that he had not given that special mission the attention which it deserved. Then he cried in his heart, "Lord, it is enough," and went out from the cave.

As a boy, I sat and heard that testimony from one whom I treasured and honoured as you know I treasured no other man in the world, and that assurance was instilled in my youthful soul. The inspiration and testimony of God has come since, and today I testify to you that God lives, and that he is guiding this Church, that he has inspired those at the head, and that he will continue to inspire them and lead them through this turmoil and unrest in the world, caused by unrighteousness, wickedness, and lack of faith in God.

Brethren and sisters, let us thank our Heavenly Father today for the testimony that the Lord Jesus Christ has placed in our souls.



PROFILE OF A PROPHET

I SHOULD like to be a witness in support of the proposition that the gospel of Jesus Christ has been restored in our day and that this is his Church which was organised under his direction through the Prophet Joseph Smith. I should like to give some reasons for the faith I have and for my allegiance to the Church.

Perhaps I can do this more effectively by referring to an interview I had in London, England, in 1939, just before the outbreak of the war. I had met a very prominent English gentleman, a member of the House of Commons, formerly one of the justices of the supreme court of England. In my conversations with this gentleman on various subjects, "vexations of the soul" he called them, we talked about business and law, about politics, international relations, and war, and we frequently discussed religion.

He called me on the phone one day and asked if I would meet him at

by President HUGH B. BROWN, 1st Counsellor to President McKay

his office and explain some phases of the gospel. He asked me to prepare a brief on Mormonism and discuss it with him as I would discuss a legal problem. He said, "You have told me that you believe that Joseph Smith was a prophet. You have said to me that you believe that God the Father and Jesus of Nazareth appeared to Joseph Smith. I cannot understand how a barrister and solicitor from Canada, a man trained in logic and evidence could accept such absurd statements. What you tell me about Joseph Smith seems fantastic, but I wish you would take three days at least to prepare a brief and permit me to examine it and question you on it."

I suggested that we proceed at once to have an Examination for Discovery, which is briefly a meeting of the opposing sides in a lawsuit where the plaintiff and defendant, with their attorneys, meet to examine each other's claims and see whether they

can find some area of agreement and thus save the time of the court later on.

I said perhaps we could see whether we had some common ground from which we could discuss my "fantastic ideas." He agreed to that quite readily.

I can only give a condensed and abbreviated synopsis of the three-hour conversation which followed. I began by asking, "May I proceed, sir, on the assumption that you are a Christian?"

"I am."

"I assume you believe in the Bible—the Old and New Testament?"

"I do!"

"Do you believe in prayer?"

"I do!"

"You say that my belief that God spoke to a man in this age is fantastic and absurd?"

"To me it is."

"Do you believe that God ever did speak to anyone?"

"Certainly, all through the Bible we have evidence of that."

"Did he speak to Adam?"

"Yes."

"To Enoch, Noah, Abraham, Moses, Jacob, Joseph, and on through the prophets?"

"I believe he spoke to each of them."

"Do you believe that contact between God and man ceased when Jesus appeared on the earth?"

"No, such communication reached its climax, its apex at that time."

"Do you believe that Jesus was the Son of God?"

"He was."

"Do you believe, sir, that after Jesus was resurrected a certain lawyer, who was also a tentmaker by the name of Saul of Tarsus, when on his way to Damascus, talked with Jesus of Nazareth, who had been crucified, resurrected, and had ascended into heaven?"

"I do."

By these standards

Joseph Smith qualifies as a Prophet

"Whose voice did Saul hear?"

"It was the voice of Jesus Christ, for he so introduced himself."

"Then, my Lord (that is the way we address judges in the British Commonwealth) my Lord, I am submitting to you in all seriousness that it was standard procedure in Bible times for God to talk to men."

"I think I will admit that, but it stopped shortly after the first century of the Christian era."

"Why do you think it stopped?"

"I can't say."

"You think that God hasn't spoken since then?"

"I am sure he hasn't."

"There must be a reason, can you give me a reason?"

"I do not know."

"May I suggest some possible reasons: Perhaps God does not speak to men any more because he cannot. He has lost the power."

He said, "Of course that would be blasphemous."

"Well, then if you don't accept that, perhaps he doesn't speak to men because he doesn't love us any more. He is no longer interested in the affairs of men."

"No," he said, "God loves all men, and he is no respecter of persons."

"Well, then, if he could speak, and if he loves us, then the only other

possible answer as I see it is that we don't need him. We have made such rapid strides in science, we are so well-educated, that we don't need God any more."

And then he said, and his voice trembled as he thought of impending war, "Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. Perhaps you can tell me why he doesn't speak."

My answer was, "He does speak, he has spoken; but men need faith to hear him."

Then we proceeded to prepare what I may call a "profile of a prophet."

Perhaps you would like to amplify what I must condense here—use your own standard of a prophet and see whether Joseph Smith measures up.

We agree, that at least the following characteristics should distinguish a man who claims to be a prophet:

- A. He will boldly claim that God has spoken to him.
- B. Any man so claiming would be a dignified man with a dignified message: no table-jumping, no whisperings from the dead, no clairvoyance, but an intelligent statement of truth.
- C. Any man claiming to be a prophet of God would declare his message without fear, and without

making any weak concessions to public opinion.

- D. If he were speaking to God, he could not make concessions although what he taught would be new and contrary to the accepted teachings of the day. A prophet bears witness to what he has seen and heard and seldom tries to make a case by argument. His message, not he himself, is important.
- E. Such a man would speak in the name of the Lord saying, "Thus saith the Lord," as did Moses, Joshua, and others.
- F. Such a man would predict future events in the name of the Lord and they would come to pass, as did Isaiah, Ezekiel, and others.
- G. He would have not only an important message for his time, but also often a message for all future time, such as had Daniel, Jeremiah, and others.
- H. He would have courage and faith enough to endure persecution and to give his life, if need be, for the cause he espoused, i.e., Peter, James, Paul, et al.
- I. Such a man would denounce wickedness fearlessly. He would generally be rejected and persecuted by the people of his time, but later generations, the descendants of his persecutors, would build monu-

A Challenge

1 *Write a story on the ancient inhabitants of America without source material.*

2 *Include in it 54 chapters dealing with wars.*

3 *Twenty-one chapters of history.*

4 *Fifty-five chapters on visions and prophecies, and these must agree meticulously with the Bible.*

5 *Write seventy-one chapters on doctrine and exhortation.*

6 *Add to it 21 chapters on the ministry of Christ, and every claim must agree absolutely with the New Testament.*

7 *Employ figures of speech, similes, metaphors, narration, exposition, description, oratory, epic, lyric and parables.*

8 *You must have little or no schooling, and the book must be completed and dictated in a little over two months.*

ments in his honour.

J. He would be able to do superhuman things, things that no man could do without God's help. The consequence or result of his message and work would be convincing evidence of his prophetic calling "... by their fruits ye shall know them." (Matt. 7:20.)

K. His teachings would be in strict agreement with scripture, and his words and his writings would become scripture. "For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost." (II Pet. 1:21.)

Now, I have given but an outline which you can fill in and amplify and then measure and judge the Prophet Joseph Smith by the words and stature of other prophets.

As a student of the life of the Prophet Joseph Smith for more than fifty years, I say that by these standards Joseph Smith qualifies as a prophet of God.

I believe that Joseph Smith was a prophet of God because he talked like a prophet. He was the first man since the apostles of Jesus Christ were slain to make the claim which prophets have always made: that God had spoken to him. He lived and died like a prophet. I believe he

10.) If Joseph Smith had the testimony of Jesus, he had the spirit of prophecy, and if he had the spirit of prophecy, he was a prophet. I submitted to a friend, that as much as any man who ever lived, the Prophet Joseph had a testimony of Jesus for, like the apostles of old, he saw him and heard him speak, and like them he gave his life for that testimony. I challenge any man to name one who has given more evidence of the divine calling of Jesus Christ than did the Prophet Joseph Smith.

I believe the Prophet Joseph Smith was a prophet because he did many superhuman things. One was translating the Book of Mormon. Some people will not agree, but I submit that the Prophet Joseph Smith in translating the Book of Mormon did a superhuman work. I ask anyone to undertake to write a story on the ancient inhabitants of America. Write as he did without any source material. Include in the story fifty-four chapters dealing with wars, twenty-one historical chapters, fifty-five chapters on visions and prophecies, and, remember, when the writer begins to write on visions and prophecies he must have the record agree meticulously with the Bible. He must write seventy-one chapters on doctrine and exhortation, and, here too, he must

was a prophet of God because he gave to this world some of the greatest of all revelations. I believe that he was a prophet of God because he predicted many things which have come to pass: things which only God could bring to pass.

John, the beloved disciple of Jesus, declared, "... the testimony of Jesus is the spirit of prophecy." (Rev. 19:

check every statement with the scriptures or he will be proved to be a fraud. He must write twenty-one chapters on the ministry of Christ and everything the writer claims Jesus said and did and every testimony he writes in the book about him must agree absolutely with the New Testament.

I ask, would anyone like to undertake such a task? I point out too that he must employ figures of speech, similies, metaphors, narration, exposition, description, oratory, epic, lyric, logic, and parables. I ask the writer to remember that the man who translated the Book of Mormon was a young man and he hadn't had the opportunity of schooling that many today have had and yet he dictated that book in just over a little over two months and made very few, if any, corrections. For over one hundred years, some of the best students and scholars of the world have been trying to prove from the Bible that the Book of Mormon is false, but not one of them has been able to prove that anything the Prophet wrote was not in strict harmony with the scriptures, with the Bible, with the Word of God.

The Book of Mormon not only declares on the title page that its purpose is to convince Jew and Gentile that Jesus is the Christ, the Eternal God, but this truth is the burden of its message. In Third Nephi it is recorded that multitudes of people testified, "We saw him, we felt of his hands and his side, we know he is the Christ." (See III Nephi 11: 14-15.)

Joseph Smith undertook and accomplished other superhuman tasks: among them I list the following: He organised the Church. (I call attention to the fact that no constitution effected by human agency has survived one hundred years without modification or amendment, even the Constitution of the United States. The basic law or constitution of the Church has never been altered.) He undertook to carry the gospel message to all nations, which is a superhuman task still in progress. He undertook, by divine command, to gather thousands of people to Zion. He instituted vicarious work for the

dead and built temples for that purpose. He promised that certain signs should follow the believers, and there are thousands of witnesses who certify that this promise has been fulfilled.

I said to my friend, "My Lord, I cannot understand you saying to me that my claims are fantastic. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were teaching, namely that Jesus is the Christ.

I could understand their persecuting Joseph if he had said, I am Christ, or if he had said, There is no Christ, or if he had said someone else is Christ, then Christians believing in Christ would be justified in opposing him. But what he said was, He whom ye claim to serve, declare I unto you. Paraphrasing what Paul said in Athens, "Whom therefore ye

ignorantly worship, him declare I unto you." (Acts 17: 23.) Joseph said to the Christians of his day, "You claim to believe in Jesus Christ. I testify that I saw him and I talked with him. He is the Son of God. Why persecute me for that?"

When Joseph came out of the woods, he had learned at least four fundamental truths, and he announced them to the world: first, that the Father and the Son are separate and distinct individuals; secondly, that the canon of scripture is not complete; third, that man was created in the bodily image of God; and fourth, the channel between earth and heaven is open, and revelation is continuous.

The judge sat and listened intently, he asked some very pointed and searching questions; and at the end of the period he said, "Mr. Brown, I wonder if your people appreciate the import of your message: do you?" He said, "If what you have told me is true, it is the greatest message that has come to this earth since the angels announced the birth of Christ."

This was a judge speaking, a great statesman, an intelligent man. He threw out the challenge, "Do you appreciate the import of what you say?" He added: "I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, and he wept as he said it, "that some man could appear on the earth and authoritatively say, Thus saith the Lord."

As I intimated, we did not meet again. I have brought forward very briefly some of the reasons why I believe that Joseph Smith was a prophet of God. But undergirding and overarching all that, I say from the very centre of my heart that by revelations of the Holy Ghost I know that Joseph Smith was a prophet of God. While these evidences and many others that could be cited may have the effect of giving one an intellectual conviction, only by the whisperings of the Holy Spirit can one come to know the things of God. By those whisperings I say I know that Joseph Smith is a prophet of God. I thank God for that knowledge and pray for his blessings upon all of you.



This article is taken from a talk given by President Brown at the Brigham Young University. It has become one of the best-known of all President Brown's discourses on the Prophet Joseph Smith.

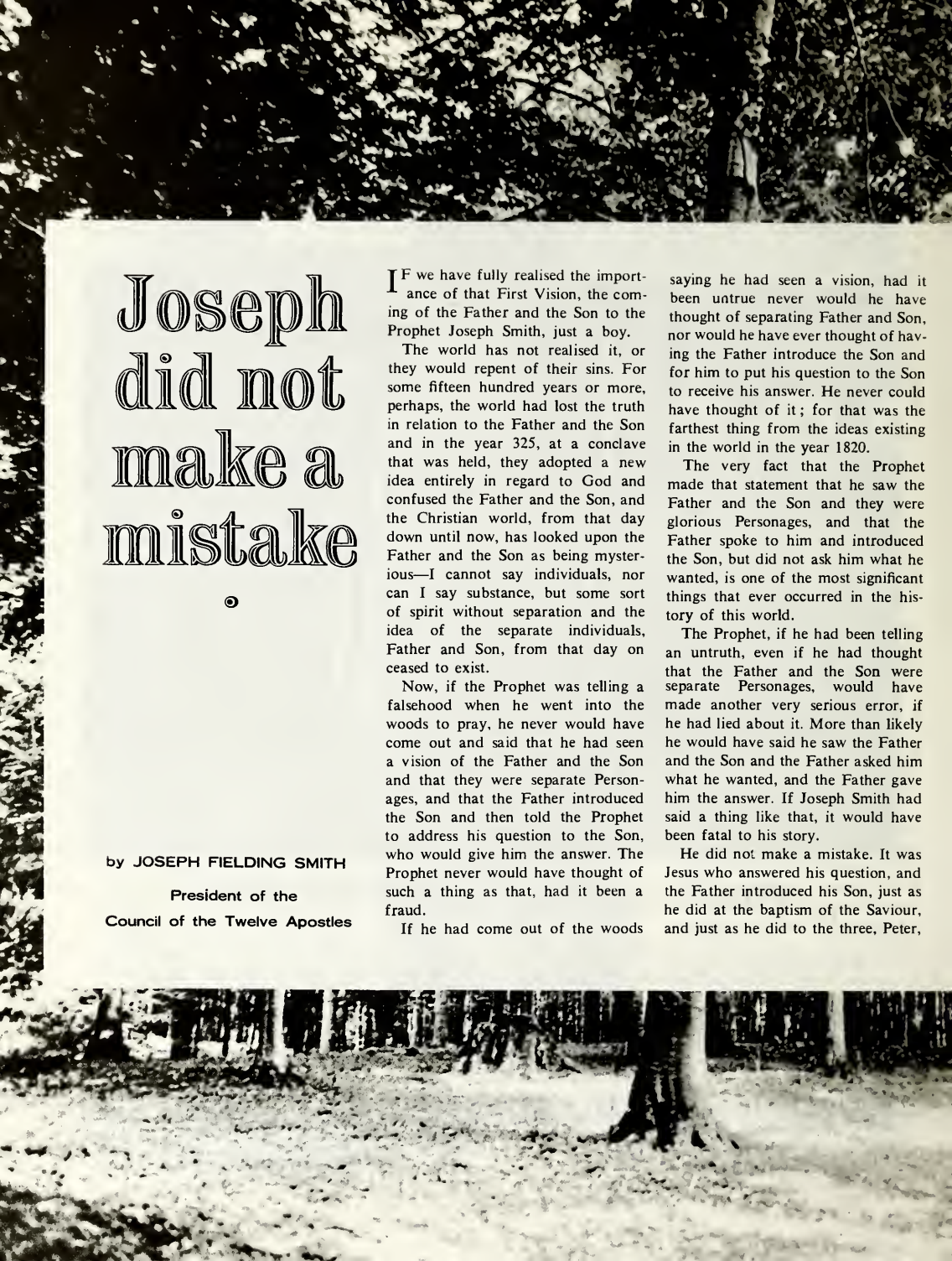


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Joseph did not make a mistake



by JOSEPH FIELDING SMITH

President of the
Council of the Twelve Apostles

IF we have fully realised the importance of that First Vision, the coming of the Father and the Son to the Prophet Joseph Smith, just a boy.

The world has not realised it, or they would repent of their sins. For some fifteen hundred years or more, perhaps, the world had lost the truth in relation to the Father and the Son and in the year 325, at a conclave that was held, they adopted a new idea entirely in regard to God and confused the Father and the Son, and the Christian world, from that day down until now, has looked upon the Father and the Son as being mysterious—I cannot say individuals, nor can I say substance, but some sort of spirit without separation and the idea of the separate individuals, Father and Son, from that day on ceased to exist.

Now, if the Prophet was telling a falsehood when he went into the woods to pray, he never would have come out and said that he had seen a vision of the Father and the Son and that they were separate Personages, and that the Father introduced the Son and then told the Prophet to address his question to the Son, who would give him the answer. The Prophet never would have thought of such a thing as that, had it been a fraud.

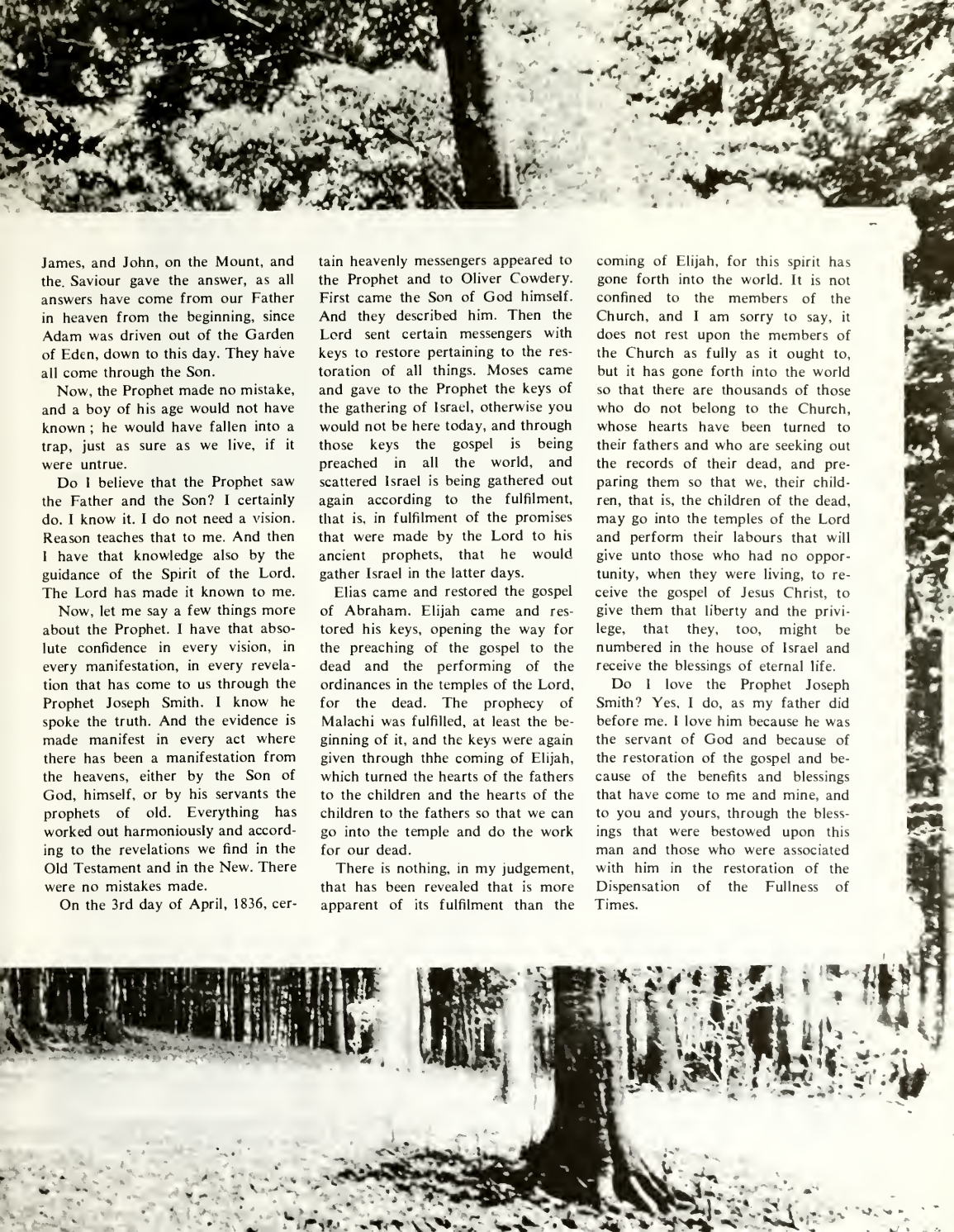
If he had come out of the woods

saying he had seen a vision, had it been untrue never would he have thought of separating Father and Son, nor would he have ever thought of having the Father introduce the Son and for him to put his question to the Son to receive his answer. He never could have thought of it; for that was the farthest thing from the ideas existing in the world in the year 1820.

The very fact that the Prophet made that statement that he saw the Father and the Son and they were glorious Personages, and that the Father spoke to him and introduced the Son, but did not ask him what he wanted, is one of the most significant things that ever occurred in the history of this world.

The Prophet, if he had been telling an untruth, even if he had thought that the Father and the Son were separate Personages, would have made another very serious error, if he had lied about it. More than likely he would have said he saw the Father and the Son and the Father asked him what he wanted, and the Father gave him the answer. If Joseph Smith had said a thing like that, it would have been fatal to his story.

He did not make a mistake. It was Jesus who answered his question, and the Father introduced his Son, just as he did at the baptism of the Saviour, and just as he did to the three, Peter,



James, and John, on the Mount, and the Saviour gave the answer, as all answers have come from our Father in heaven from the beginning, since Adam was driven out of the Garden of Eden, down to this day. They have all come through the Son.

Now, the Prophet made no mistake, and a boy of his age would not have known; he would have fallen into a trap, just as sure as we live, if it were untrue.

Do I believe that the Prophet saw the Father and the Son? I certainly do. I know it. I do not need a vision. Reason teaches that to me. And then I have that knowledge also by the guidance of the Spirit of the Lord. The Lord has made it known to me.

Now, let me say a few things more about the Prophet. I have that absolute confidence in every vision, in every manifestation, in every revelation that has come to us through the Prophet Joseph Smith. I know he spoke the truth. And the evidence is made manifest in every act where there has been a manifestation from the heavens, either by the Son of God, himself, or by his servants the prophets of old. Everything has worked out harmoniously and according to the revelations we find in the Old Testament and in the New. There were no mistakes made.

On the 3rd day of April, 1836, cer-

tain heavenly messengers appeared to the Prophet and to Oliver Cowdery. First came the Son of God himself. And they described him. Then the Lord sent certain messengers with keys to restore pertaining to the restoration of all things. Moses came and gave to the Prophet the keys of the gathering of Israel, otherwise you would not be here today, and through those keys the gospel is being preached in all the world, and scattered Israel is being gathered out again according to the fulfilment, that is, in fulfilment of the promises that were made by the Lord to his ancient prophets, that he would gather Israel in the latter days.

Elias came and restored the gospel of Abraham. Elijah came and restored his keys, opening the way for the preaching of the gospel to the dead and the performing of the ordinances in the temples of the Lord, for the dead. The prophecy of Malachi was fulfilled, at least the beginning of it, and the keys were again given through the coming of Elijah, which turned the hearts of the fathers to the children and the hearts of the children to the fathers so that we can go into the temple and do the work for our dead.

There is nothing, in my judgement, that has been revealed that is more apparent of its fulfilment than the

coming of Elijah, for this spirit has gone forth into the world. It is not confined to the members of the Church, and I am sorry to say, it does not rest upon the members of the Church as fully as it ought to, but it has gone forth into the world so that there are thousands of those who do not belong to the Church, whose hearts have been turned to their fathers and who are seeking out the records of their dead, and preparing them so that we, their children, that is, the children of the dead, may go into the temples of the Lord and perform their labours that will give unto those who had no opportunity, when they were living, to receive the gospel of Jesus Christ, to give them that liberty and the privilege, that they, too, might be numbered in the house of Israel and receive the blessings of eternal life.

Do I love the Prophet Joseph Smith? Yes, I do, as my father did before me. I love him because he was the servant of God and because of the restoration of the gospel and because of the benefits and blessings that have come to me and mine, and to you and yours, through the blessings that were bestowed upon this man and those who were associated with him in the restoration of the Dispensation of the Fullness of Times.

He handed it back without comment except to say, "The answer to that gospel tract is either 'yes' or 'no.'"

And I believe he was right. There is no middle ground upon which you can consider the claims of Joseph Smith.

PROPHET OR FRAUD?

by Elder ALMA SONNE

Assistant to the
Council of the Twelve

WHEN I was last in London, I purchased a book. Its author is Dr. Ernest William Barnes, the famous Bishop of Birmingham. I did not get time to read the book as thoroughly and carefully as I should have done, but I noticed as I scanned through its pages the learned man called attention to this one thing, namely the infant baptism was unknown in the days of Jesus Christ and his Apostles. In another place, he quoted the words of Paul, the Apostle:

Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead? (1 Cor. 15:29.)

He then concluded that there can be no question but that the early Christians were baptised for their dead relatives and friends. Why is the attitude of the world changing respecting these doctrines? Because, brethren and sisters, the endeavours of the humble men and women who have gone forth as missionaries have been eminently successful, and people in all the walks of life are reading our literature.

One day I rode on the train from northern England to London. When we came to the city of Darlington, the door of our compartment opened, and a minister of the Church of England entered. He looked us over rather carefully and finally said, "I am curious to know why you Americans should come from a land of plenty to a land of scarcity."

My companion, a young missionary, who was always eager for a gospel conversation, turned to him and replied, "We are missionaries of the Church of Jesus Christ of Latter-day Saints," and then with characteristic bluntness, "commonly called Mormons."

The minister was not shocked. I think perhaps he had surmised who we were. The young missionary, true to form in all respects, reached into his pocket and produced a little card on which were printed the Articles of Faith. The minister read the articles very carefully and handed them back to the missionary with the remark "I can believe most of these fine declarations of faith." And then good naturedly, "Of course, I am not prepared to believe that Zion is to

be built upon the American continent." But he went on to talk about these thirteen Articles of Faith and referred to them as "a great religious document."

I have always said, and I now repeat it, there is something more than man's genius behind these thirteen Articles of Faith. How could anyone devise a better introduction to a gospel conversation for our missionaries? These articles are not antagonistic. One follows the other in proper sequence. They are sound and scriptural and have a strong appeal to those who are familiar with the Holy Bible. They are neither dogmatic nor unfriendly.

The Prophet showed a great wisdom, it seems to me, and a rare insight into human nature, when he used the words, "we believe," in presenting this powerful message to the world. Is it any wonder that they have been translated into so many languages? They are not only well-stated, but they are also well-selected from all the beliefs of the Latter-day Saints. They have stood the test of one hundred years, during which time they have been analysed and



scrutinised by thousands of investigators. Not a single alteration has been necessary. These declarations are an important part of the Prophet's literary and scriptural productions. They are neither threadbare nor obsolete.

When the minister had finally finished reading them, my missionary companion handed him another of our tracts. It was the one entitled "What Is Mormonism?" written years ago by Elder John A. Widtsoe. He read it from beginning to end. It was much longer. It took him an hour to read it. He was equally complimentary when he returned it to us. "It is one of the best religious papers I have read," he said.

Then my companion did a bold thing. He reached into his brief case and took from it another tract called *Joseph Smith Tells His Own Story*. Our friend read it, but the expression on his face changed. His attitude was different. His friendliness disappeared. He handed it back without comment except to say, "The answer to that gospel tract is either 'yes' or 'no.'"

And I believe he was right. There is no middle ground upon which you

can consider the claims of Joseph Smith. He was either prophet or fraud, for he did his work like one called of God.

I also picked up in England another book, written by Dr. James Black, of Edinburgh, Scotland. He was a prominent clergyman in the Church of England in Edinburgh. He wrote numerous articles against the Latter-day Saints over a period of fifteen or twenty years. These articles were bitter and were directed primarily against the leaders of the Church and against the missionaries who were then in England.

One chapter in this book is devoted to the Mormons in Utah, and in it the reverend gentleman made a confession that he has failed after years of study to understand Joseph Smith. Said he in his statement:

The real problem in Mormonism is how an ill-educated man like Joseph Smith could have invented an elaborate system of rules and ideas with many historical references, ingenious speculations and imaginative flights, and moreover, how he could have expounded them in a style of writing apparently

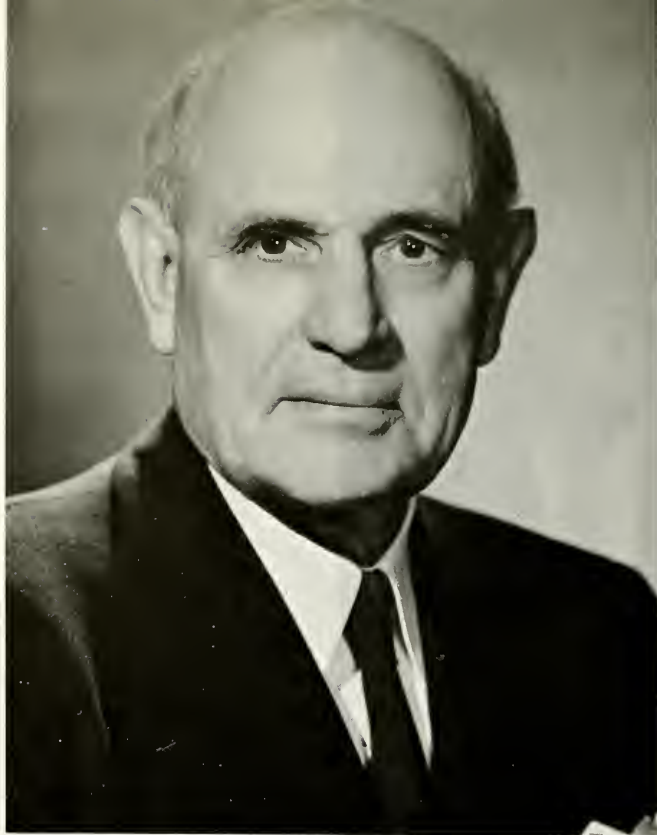
foreign to his ordinary speech and range of culture.

He goes on:

On the other hand, the charge of his enemies that the whole system is merely an invention and a fraud does not touch the problem, for this charge does not explain and cannot explain how such an ill-educated man could produce such an elaborate system. This is a bigger problem than most people imagine. It requires an exceedingly able scholar to foist a highly wrought-out fraud to last for over a century upon the public.

Who will explain Joseph Smith? Is there any explanation of this great prophet of the latter days? Only one, brethren and sisters, and that is the one which he himself gave. No one will explain this prophet of the nineteenth century except those who accept him as a prophet of God.

May the Lord bless this great work which has been established upon the earth in the last days. May he bless his servants and hand-maidens who are going forth in the world to present this gospel of salvation, and may we live so that our lives may shine like a beacon light to lead the world towards the truth.



Joseph Smith's contributions

by STEPHEN L. RICHARDS

Stephen L. Richards was a favourite speaker among members of the Church. This article—which was first printed in the "Millennial Star" in January 1959—is one of the outstanding short writings on the Prophet and is the product of a great man's testimony. Trained in the field of law, President Richards brought to his religious calling the dynamic force of his logic and his masterful delivery. He was ordained an Apostle on January 18, 1917, and was called to the First Presidency on April 9, 1951. He was serving as First Counsellor to the President when he died in June 1959.

MOST of the contributions of Joseph Smith are in the field of theological doctrine. Some are of a more temporal nature. The first is new conception of God and the Godhead. There can be no doubt that in the religious world of the Prophet's boyhood there prevailed a very nebulous and uncertain doctrine with reference to the personality of God and the Personages of the Trinity. The creedal statements of the day appear to us now as being most difficult of interpretation and understanding if not wholly unintelligible. To this situation the first vision brought clarity, definiteness, and certainty, not as the product of reasoning, argument, and sophistication but with the sureness of experience. When Joseph came out of the grove, he had no need to argue for a theory—he knew the facts. God is in form like a man. He has a voice. He speaks. He is considerate and kind. He answers prayer. His Son is a like but distinct person. He is obedient to the Father and the mediator between God and man. The presumption of God as a mere essence or principle of power and force in the universe was for all time exploded. The testimony is direct and positive and irrefutable. Many have not believed, but no one has ever had the knowledge to disprove it. The character of the Holy Ghost as a member of the Godhead came to the Prophet later through revelation with a clarity and definiteness exceeding other scriptural pronouncements on the subject. He set forth, "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us." The identity and functions of the Holy Ghost are by him also differentiated from those of the Holy Spirit.

Second, he received from God a new conception of the nature of the priesthood. There is the wide distribution of the powers and offices of the priesthood among men and boys of the Church. This was a complete innovation so far as modern Christian practice is concerned. None but a selected few had ever claimed or held the right before, although there is

respectable historical evidence, not known to the Prophet, to warrant the belief that the same practice was extant in the early church.

But even more important than its novelty is the new constitution of the priesthood as revealed through Joseph Smith. There is nothing more beautiful or truly Christlike in all scripture than this lovely exposition of the divine commission to men to act in the name of God. Listen:

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or domination upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man . . .

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, but long-suffering, by gentleness and meekness and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. Reproving betimes with sharpness, and when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Here is the genius of the government of Christ; no compulsion—just persuasion; no unrighteousness or autocracy—only goodness and love. Here is the answer to the religious intolerance and crimes of the centuries, the complete refutation of the alleged injustice of God.

The next contribution is the matter of new revelation, by which is meant divine communication from God to men in these latter days. While this subject is highly important, it needs no elaboration—first, because it is well understood both within and without the Church; and second, because its novelty has never been denied. Not that the validity of the revelations to Joseph Smith has not been denied—it has; but all concede the principle and practice to be an innovation. All logical persons will likewise concede that this doctrine one established is the end of all controversy as to authoritative religion.

Then comes the new concept of man and his past, present and future state. Not that ideas had not been advanced, prior to the Prophet's time, that were in some respects comparable to his; undoubtedly the pre-existent state of man was in the belief of many. It could not be otherwise with students of the Bible, but no such comprehensive, coherent, and definite understanding as set forth by the Prophet had ever appeared before. The continuity of intelligence and intelligences; the fatherhood—and motherhood too—of our individual spirits; the free agency and choice which were ours in the pre-earth life; spiritual creation preceding mortal creation; the relationship of body to spirit in this life and in the hereafter, the transcendent scheme of eternal progression—all these and many related items constitute a unified, logical, authoritative exposition without counterpart in Christian literature.

Of special interest is the concept of the body as tabernacle of the spirit. A philosophy of temporal living has been built around this idea. In it a man's body is a sacred thing. It is not his own to be violated with impunity. God provided it in the form of and as the house of his spirit. Any conscious, wilful impairment of the body is an affront

to God. And so it follows that the care of the body has real spiritual significance. It is doubtful if any religious body at any time ever received a more unique and novel doctrine than the Word of Wisdom, the inhibitions of which are known to many but the underlying philosophy of which is understood by few.

Closely related to the state of man is the concept of the whole human family as the children of God. On this subject many entirely new contributions were made by Joseph Smith. He established the universal justice and love of God for all his children as no one else has ever done. His theology denies the resurrection to none. All shall come forth from the grave; all bodies shall be reunited with spirits to constitute eternal souls, through the universal redemption of the Saviour. There will be general salvation for all in the sense in which the term is generally used, but salvation, meaning resurrection, is not exaltation. In the hereafter, as in this life, there are degrees of glory, preferential places, and conditions. Goodness and obedience will bring their rewards, the highest of which is to dwell in the presence of God and His Son. The prescribed requirements of the gospel, such as baptism, confirmation, and other ordinances are not prerequisites for the resurrection as many suppose. They are necessary only for exaltation, the highest station.

Exaltation is not planned merely for a few select ones. It is designed for all who will prepare to enter the kingdom. Everyone is given the opportunity to prepare, not only those living but they who have died, as well. Such is the justice of the Father.

That leads to another inestimable contribution, wholly distinctive and novel. Strange it is that with the rather frequent mention in the Hebrew scriptures of temples and with the pointed and oft-quoted reference to baptism for the dead that Joseph Smith should have been the first of all Christians to conceive the purpose of temples and institute vicarious work for the dead. This great project of the latter days deserves an extended treatise of itself.

It must suffice for my present purpose merely to call attention to it. In its ramifications and comprehensiveness it embraces substantially the entire scope of the gospel. The story of life is simplified for the understanding of men. Through the eternal powers of the restored priesthood, ordinances and ceremonies are administered in preparation for entrance into the celestial kingdom of our God, and the dead who have lived without opportunity to enjoy these high privileges are accorded through the service of their kinspeople, the same rights as those who live.

One of the features of temple work should for emphasis be specially mentioned. It is the sealing of husband and wife in the eternal covenant of marriage. Joseph Smith taught that the family circle is the foundation of exaltation and that its projection into eternity is heaven itself. He sanctified the association of loved ones. He made the father a priest and the mother a priestess in the temple of the home. If his glorious interpretation of this divine institution could have general application, the ills of society would be cured and the brotherhood of mankind established. This contribution alone entitles him to a place on the very summit of distinction among the world's philosophers and benefactors.

The limitations of this opportunity prevent any further elaboration of additional items within the scope of my theme.

Other contributions that must be passed with bare mention, for want of space, are the organisation of the Church; its phenomenal growth; its quorums, divisions, agencies; authorities, officers; its incomparable missionary system were all the product of the inspiration, the wisdom, and vision of the Prophet. He was also a builder of cities, a statesman of great foresight, and such a leader of men that even after death his influence has grown with the years.

His literary labours must not be forgotten. He produced more scripture, that is, the revealed word of God, than any other man of whom we have record. Indeed, his total scriptural

productions would almost equal those of all the others put together. Within the pages of *The Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price*, which came to the world through him, are to be found such truth gems as, "The glory of God is intelligence"; "Men are that they might have joy"; "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man"; a clear statement of the purpose of good and evil in the world, a philosophical problem which has baffled scholars of all times, and many others of inestimable value. There also came from him such memorable sayings as, "It is impossible for a man to be saved in ignorance"; "A man is saved no faster than he gets knowledge"; "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." He wrote history and dissertations on many subjects and was an orator of magnetism and convincing force.

The world's enlightenment of the century following his life has not disclosed a single error in his theological and philosophical pronouncements, and the society which he established is without question the peer, and many students not belonging to it maintain it is the superior of all social systems on the earth.

What is the explanation? How may we account for these remarkable accomplishments, these transcendent contributions to the learning, the knowledge, and wisdom of this age?

The critics of Joseph Smith have ridiculed him. They have emphasised the crudity of his youth, his lack of education, and deprecated his intelligence. In so doing, have they helped find the explanation? Perhaps they have, without intent on their part, for the more inadequate by native endowment and training they make the Prophet, the more certainly do they lead the way to the inevitable conclusion that the explanation he makes of himself and his work is the only explanation. If he had been proved to be a person of unusual brilliance and education, there might have been some warrant for the presumption that out of his own mind he had conceived and

executed all, but those who have sought to destroy him have robbed the argument of that premise. Perhaps God willed it so. Even the inimical and abusive typesetter who printed *The Book of Mormon* unwittingly laid a stone in the foundation of evidence establishing the truth of the Prophet's account of the translation when he ridiculed the punctuation and composition of the manuscript, in the sentences and words being run together as they naturally would be in the manner of dictation to the scribe described by the Prophet.

There is only one explanation which is tenable. God chose this man. He spoke through him. The virgin, unsophisticated mind of the youth was a fertile field for the planting of spiritual seeds. They grew and matured into a perfect faith that brought Joseph into partnership with God. When that came to be, there was nothing unattainable, for as we are told of old, one man and God are a majority.

Today we proclaim him Prophet and sing his praise as sincerely, as devoutly, as reverently as they did one hundred years ago when they sat in his presence and felt the inspiration on his influence and heard the word of God from his lips.

It would seem scarcely necessary to point out the obvious conclusion and purpose of this recital. If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true—true to his testimony, true to the Prophet, the founder, true to the cause and its duly commissioned leaders, true to the covenants he has made in holy places, and true to the brotherhood of man in the service that he renders. If any man has not received this witness, I appeal for his thoughtful, prayerful, sympathetic consideration. I offer to him, out of the experiences of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith, he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion.

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HOME
TEACHING

MISSIONARY

The Four Areas of Pri

GENEALOGY

WELFARE

A BISHOP or branch president should have an understanding of all the programmes of the Church. Last month's article explained the administration of Priesthood Correlation. This month the principles of each of the following four basic areas will be explained:

1. Home Teaching.
2. Missionary.
3. Genealogy.
4. Welfare.

HOME TEACHING

"Home teaching correlates all activities of the priesthood and other Church organisations ... (with) the home."¹ The Gospel should be taught in the home by the father.² The home teachers visit the home to correlate the family activities with those of the ward or branch and to assist the father and family.³

To avoid confusion only the home teachers perform *enlistment work* in the wards and branches. Class instructors are not prevented from visiting their pupils to develop the ordinary teacher-pupil relationships, also to call on sick pupils and visit those who missed the previous lesson. Class instructors may also visit pupils to assist them in preparing their assignments.⁴ Where pupils are not active or have been inactive for some time all visits to them should, however, be made by the home teachers.

"The general secretary for the Aaronic Priesthood has the privilege of visiting members and unordained members in his group, as do Melchizedek Priesthood quorum presi-

THE BRANCH PRESIDENT'S PAGE

by DAVID B. HAIGHT, President of the Scottish Mission

dents who visit their members. The quorum adviser may also visit the home of quorum members when they are occasionally absent or when working with a boy on a particular quorum assignment. Cases of extended absence from meetings should be referred for discussion in the weekly priesthood executive committee meeting and brought to the attention of the home teachers through the priesthood leader. Aaronic Priesthood quorum presidencies or group leaders may likewise visit quorum members.

"It is recommended that visits not be made at too frequent intervals unless there is a very good reason for doing so. All such visits should be co-ordinated with the home teachers to avoid confusion or duplication of effort."⁵

MISSIONARY

"The Latter-day Saint home is literally the bulwark of the worldwide missionary system of the Church. Because it occupies such a vital place of influence in the vast programme of carrying the Gospel message to the world, a great responsibility rests upon the shoulders of the father and the mother. And the children, of course, are not exempt from sharing this responsibility."⁶

There are many ways in which the "home" may perform missionary work. The "home" helps train and prepare future missionaries. The family assumes financial responsibility for missionaries. The family sets the example of "every member a missionary," by asking golden questions, opening the home for group cottage

Priesthood Correlation

meetings, passing names for referrals and inviting non-member friends to attend Church.

The home teachers correlate the family missionary efforts with the quorum, ward and the entire Church. Although family members are not on full-time or stake missions they should perform missionary labours.

During the priesthood executive committee and the ward/branch council meetings the missionary activities should be correlated between full-time, stake, and youth missionaries.

GENEALOGY

Genealogy is a direct responsibility of the priesthood. As the local presiding authority of the priesthood, the bishop or branch president has personal responsibility for genealogical work in the ward or branch. The auxiliaries are given an assignment to teach genealogy, but genealogy is not an auxiliary or part of an auxiliary. Genealogy is part of the priesthood.⁷

Genealogy may be taught in four places: priesthood class, genealogy class during M.I.A.,⁸ mutual study in M.I.A. as an optional study course, and in the Sunday School.

It becomes the personal responsibility of every member of the Church to search out the names of their dead ancestors and perform the necessary ordinances in behalf of their ancestors. The home teachers encourage this work, help the members and correlate the members' work with the quorum and the ward or branch.

Genealogy also includes temple

work for the living.

"A joint responsibility given to both the Home Teaching Committee and the Priesthood Genealogical Committee is to encourage temple marriage. Temple marriage is the goal toward which all church members should strive. The stressing of temple marriage is a quorum responsibility, but home teachers can aid in achieving this goal in their discussion of genealogical activity with the family."⁹

WELFARE

Every able member of the Church should be self-sustaining and self-supporting. The family should be provided for by diligent labour of the parents of older children and careful management of the family resources. In order to help others, first one must be on a firm foundation physically, financially and most important spiritually.

All members of the Church should avoid debt and learn how to manage their income prudently. All members should accumulate a surplus cash, food, clothing and fuel supply so as to be prepared for any emergencies which might arise.

The administration of the Welfare Programme follows the same procedures and line of authority as in the other three fields of priesthood correlation.

CONCLUSION

The four areas of Priesthood Correlation encompass our activities and growth upon this earth.¹⁰ As stated by President N. Eldon Tanner, of the First Presidency of the Church:

"The missionary work . . . is for the purpose of bringing people into the church ;

"The home teaching . . . keep(s) them in the Church and help(s) prepare them to live the gospel principles ;

"The Welfare programme (is) for the purpose of looking after their personal needs and for all welfare pertaining to the family, physical and spiritual and all that keeps them together ;

"And then the genealogical programme (is) to help them prepare for the future and to do the work for those who have gone on before."¹¹

The Priesthood Correlation programme is inspired and will be the means of preparing untold millions to return to the Celestial Kingdom. The bishop should study and know the programme and carefully make special preparations to put the entire programme into effect. The blessings will be great from the operation of this programme in the wards and branches of the Church.

1. See Preface, Priesthood Correlation in the Welfare Programme, 1964.

2. Priesthood Correlation in Home Teaching, 1964, page 2.

3. *Id.*, pages 8 and 9.

4. The Sunday School Handbook, 1964, pages 67 and 68.

5. The Messenger, Number 98, August, 1964.

6. Priesthood Correlation in the Missionary Programme, 1964, page 9.

7. Priesthood Genealogy Handbook, 1964, page 1.

8. MIA Executive Manual, 1964-65, page 117.

9. Priesthood Genealogy Handbook, 1964, page 16.

10. See Preface, Priesthood Correlation in the Missionary Programme, 1964, and also Preface, Priesthood Correlation in the Welfare Programme, 1964.

11. Priesthood Correlation in the Welfare Programme, 1964, page 73.

FAMILY NIGHT needs PREPARATION.

Maybe you have never had Family night before; and if you are new to the Church perhaps you have never given a lesson before, either.

How do we start? When and what do we do?

First of all read through the lesson material, this need only take 30 minutes. Second, decide WHO is giving the lesson—Father or Mother. We take turns in our family, we find it is easier, but Father always presides,

Next we plan together the programme and it might look something like this:

Song: Conducted by Jonathan, "O My Father."

Prayer: Janis.

Game: Organised by Mummy.

Song: Duet by Sheila and David.

Lesson: Daddy.

Closing Song: "Do What Is Right." (Again conducted by Jonathan.)

Prayer: Rosalind.

Refreshments: Prepared and served by Maureen.

To plan it out like this ensures success, otherwise there will be long pauses in the programme, while everyone thinks of something to do on the spot. Assignments are given out before hand, and everyone is prepared. They should also be reminded to bring their check sheets and standard works with them.

Have the refreshments prepared beforehand, and PRAY for help and guidance in putting the message over to your family.

MAKE A LADDER

Check sheets and follow-ups are important, and the family must be constantly reminded of their assignments—usually by Mother because



THE FAMILY HOME EVENING

PREPARE FOR SUCCESS

by MURIEL CUTHBERT
of the Leicester Stake

she is always there. To help younger children to keep up with early assignments make a GOOD BEHAVIOUR LADDER as follows:

Make a ladder from cardboard with about 30 rungs up, and wide enough to hold a little cardboard man for each child. If you do not want to make an actual ladder you can draw one on a sheet of paper, but the cardboard one is worth the effort because it can be used over and over again.

The little man is moved up one rung at a time for good deeds, such as helping Mummy, sharing toys, running errands, remembering to wash and brush their teeth without being told, setting the table, etc. He comes down for bad temper, naughtiness and so on. This is very effective and even a 2-year-old soon gets the idea. A small inexpensive

prize is given to *each* child as they reach the top, and it will very often develop into a race to see who can do the most good and get to the top first.

The children love this ladder, and they learn without realising that they are being taught.

USE PICTURES

Everyone learns and remembers better if they can see something, for example pictures or charts, as well as hear. Young children's interest will wander unless they are helping in some small way. They can help find pictures suitable for the lessons and cut them out, then during the lesson they can pin them on to a board.

Where can we find suitable pictures?

"The Instructor," "Improvement Era" and "Children's Friend" often carry coloured prints especially for lessons, and illustrated Bibles also come in very useful.

In most bookshops where there is a Bible section they usually stock pictures as well, and needless to say Deseret Enterprises have a wonderful selection.

IDEAS FOR APRIL

If you could obtain one of the old missionary aids about the plan of salvation, it would be ideal for Lesson 13. It explains the pre-existence, earth life and after-life and is especially effective because of a covering of red cellophane which only allows the mortal state to be seen first.

For those who do not have hymn books at home here is the chorus of "Do What Is Right"—your theme for the week:

*Do what is right: let the consequence follow;
Battle for freedom in spirit and might;*

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*And with stout hearts look ye forth
till tomorrow ;
God will protect you ; then do what
is right!*

You should have no difficulty in finding pictures concerning the death and resurrection of Jesus Christ for Lesson 14. Should you have been very late in receiving your Home Evening lessons please take note that we are asked to give this particular lesson the week preceding Easter Sunday.

Find a picture of a storm or shipwreck for the next lesson, it would help impress upon the minds of the children the significance of the story.

For Lesson 16, you will need to adapt the stories slightly to English, e.g. substitute two shilling piece for a quarter or your children will wonder what you are talking about.

Don't be afraid to carry out the suggestions given in this lesson of writing down faults and pinning them—with the *writing hidden*—on each person. This is to bring out a point and is very important, and equally important is the fact that these pieces of paper must be destroyed afterwards.

MAKE THEM LIVE

We can give these lessons from a sense of duty, because we have been asked to do so by the First Presidency. We could give them and not really benefit from them. Or we can make them LIVE, help the whole family to appreciate and understand what wonderful blessings and opportunities we have.

The Saviour said, "Be ye therefore perfect even as your Father which is in Heaven is perfect."

He marked the path and lead the way. Now he has stretched forth his hand to help us over the stones along the path.

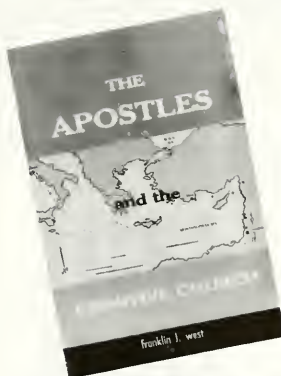


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MELCHIZEDEK PRIESTHOOD

THE class discussions of the Melchizedek Priesthood quorums this year will present a series of challenges and goals:

- a. Challenges to accomplishment.
- b. Goals to be reached.

Most of the priesthood lessons during the year will carry with them challenge-assignments which the brethren are asked to accept.

The reason for this is to emphasize the importance of having each quorum member **DO SOMETHING** about improving the spiritual growth of himself and his family, and not merely discussing theoretically the advisability of living the gospel.

We are striving for a **PRACTICAL APPLICATION** of the gospel principles to our lives. We are endeavouring to teach that the gospel actually is a **WAY OF LIFE** and not merely a set of theories to be talked about in priesthood meeting.

Therefore each brother is **CHALLENGED TO ACT** in obedience to gospel teachings, and literally **APPLY** them to his life.

We are living in mortality as a means of improving ourselves. This improvement means the building of Christ-like traits of character within ourselves. As we do this, we must necessarily eliminate from ourselves those traits of character which are not in harmony with him. This is repentance. This we all need. None are perfect. As we repent we will continue to live the gospel, and thereby build into our souls more and more Christ-like traits of character and in this way we become Christ-like. Only those who are Christ-like will go with Christ in the eternities.

Each week as we study these priesthood lessons each quorum member will commit himself, through this challenge, to an activity which will move him forward in his programme of progressing through living the gospel.

Therefore it becomes essential that

each class leader emphasize the challenge given with each lesson.

In order to do this successfully, he must also announce the goals to be achieved through each lesson. These goals point out for us the steps to take to reach our objectives.

One of our great goals is the achievement of teaching our children to understand and live the gospel in our homes. It is a definite challenge, goal and responsibility given to each parent in D. & C. Section 68, which all should read. See particularly verses 25-28.

The home is the most important single factor in determining the personality and behaviour of children. The atmosphere of the Latter-day Saint home and examples set by the parents, largely determines the attitudes and objectives in the lives of their children. Seldom do sons and daughters reach higher planes of living and achievement than those for which they receive example, proper encouragement, and direction from loving parents.

CHALLENGES and GOALS

by President
MARK E. PETERSEN
and
MAX A. BRYAN

Each parent is literally a missionary to his own children. What form of missionary work could possibly be of more direct service to the Lord than making real Latter-day Saints out of one's children. A good Latter-day Saint home should produce:

1. Children with faith who understand the importance of prayer and participate regularly in family, and their own individual prayers.
2. Children with an understanding and testimony of the Gospel of Jesus Christ, and of the divine mission of the Prophet Joseph Smith.
3. Children who are obedient to their parents and the principles of righteousness as the result of knowledge and obedience to eternal laws taught and lived in the home.
4. Children who honour the priesthood and understand that eternal joy is inseparably connected with the priesthood and happy family life.
5. Children who understand that the real reason for missionary work is to share the Gospel with others and have a firm desire to fulfill a mission.
6. Children who understand that the body is "Temple of God", that "Cleanliness is next to Godliness," that they are to be clean in body, mind, and dress.
7. Children with a genuine reverence for God and his teachings, who have been taught by precept and example the importance of living the Gospel in its fullness that they might qualify for temple marriage and eternal life in the kingdom of God.

To "Train Up A Child" properly, the home must provide the finest and most consistent kind of instruction in the Gospel, be marked by affection and respectability, and characterised by patient and kind leadership.



NAMES

GENEALOGY

by SYGER T. HASENBERG

The Genealogical Society's microfilm reading room

LAST month, if you remember, we printed the details of a Church-wide census organised by the Genealogical Society in Salt Lake City.

They requested that every adult member of the Church submit three Family Group Sheets and one Pedigree Chart. The Group Sheets should be made out in the names of your grandfather (on your father's side), your father and one for yourself. These names should also be shown on the Pedigree Chart, with all the relevant details, of course.

For a few of the members in this country, this request will be easy to meet; it will be just a matter of making a copy of sheets already submitted and processed through the Temple. But for the majority of Church members, this could easily be

their first attempt at genealogical research, and for this reason over the next two or three months we will be publishing advice on accurate completion of genealogical sheets.

As all genealogy relates to people and names, this month we are discussing the correct recording of names:

SURNAME FIRST

Regardless of where a name is recorded on a family group record, the first general standard is:

LIST THE SURNAME FIRST, FOLLOWED BY THE GIVEN OR CHRISTIAN NAMES.

No part of the name should be omitted or abbreviated and initials should not be used if the name for which an initial stands is known.

EXAMPLES:

John Van Weezep would be re-

corded as VAN WEEZEP, John. Enrico D'Abbazio would be recorded as D'ABBAZIO, Enrico. David Henry Smith would be recorded as SMITH, David Henry.

To avoid the possibility of reading a given name as a surname or vice versa, the SURNAME should always be TYPED OR PRINTED in CAPITAL LETTERS and followed by a comma, which would further prevent misinterpretation.

ADOPTED CHILDREN

Adopted children should be recorded on the family group record of their adopted parents and no mention should be made on the record indicating they are adopted EXCEPT:

1. Where desired by the adopted child or the adopted parents;
2. Where necessary so as not to give

an erroneous impression resulting from dates such as instances to prevent the appearance of illegitimacy where the adopted child was born before or only a few months after the marriage of the adopted parents; or where an adopted child is born a short time after the birth of a "natural" child of the adopted parents, etc. In such instances, the word "adopted" should be recorded in parentheses following the given names of the child.

When a child is legally adopted by a couple it should be sealed to its adopted parents the same as if it were born to them ; it thus becomes for all intents and purposes, their child.

STANDARDIZATION OF SURNAMES

The surname of an individual should be recorded on the family group record exactly as it reads in the earliest record(s) in which the individual appears, unless, of course, there is evidence (such as a diary or journal) which indicates the way the individual himself spelled his name during his lifetime.

Frequently, however, the spelling of the surname may change from one record to another. In such cases, the surname for each individual should be recorded as it appears in the earliest record relating to that individual EXCEPT 1. if the individual adopted an "alias" later in life or 2, legally changed his name or 3, anglicized his name.

EXAMPLE:

On his marriage record the spelling
DAVID GARDNER appears.

On his death record the spelling
DAVID GARDINER appears.

On his birth record the spelling
DAVID GARDENER appears.

On every family group record on which this individual is listed, his name would be recorded as GARDENER, David, the spelling under which the surname appears in the

earliest record (that of his birth) relating to him.

His children's surnames would be recorded as they appear in their *individual earliest* records (unless an "alias" or change of name is involved) even though the spellings may vary from child to child and even though they may differ from the spelling of the father's surname.

When the record reaches the Records Office at the Genealogical Society in Salt Lake City, the surname for the family may be standardized. This family surname standardization is NOT to be done by the patron submitting the sheet, however. The standard to be followed by patrons is repeated: Record the surname of each individual as it is spelled in the *earliest* record relating to him.

It is emphasized that the spelling of the surname of an individual must be the same on every sheet on which he appears.

ALIASES

A genealogical record may indicate that an individual had an "alias" (i.e. he was known by one of two or more surnames). Such information is of genealogical value and both names should be recorded on a family group record.

EXAMPLE:

Married 16 Dec. 1790 — John Wright alias Glover and Martha Jenkins. The name of the groom would be written as WRIGHT or GLOVER, John.

Even if he was identified in an earlier record (such as a birth or christening) as John Wright, his name on all family group records on which he is listed would be written as WRIGHT or GLOVER, John.

The names of children of this couple would be recorded exactly as they appear in the earliest records relating to them, which normally would be their birth or christening record, *unless* the children themselves

adopted an "alias" or changed their surnames later in life.

The children of John Wright alias Glover could conceivably be recorded under one of four possible surname combinations, i.e. 1, Wright; 2, Glover; 3, Wright alias Glover; 4, Glover alias Wright.

It is again emphasized that the names of the children in these instances should be recorded exactly as they appear in the *earliest record* relating to them unless the children themselves adopted an "alias" or changes their names later in life.

If an individual legally changes his name or anglicizes a foreign name AND HE APPEARS ON TWO FAMILY GROUP RECORDS (i.e., ONCE AS A PARENT AND ONCE AS A CHILD) it is only necessary to record that individual under 1, his legally adopted name; or 2, the anglicized form of the foreign name.

A notation should be made at the bottom of both the family group records on which he is listed as a parent and as a child, indicating the original name of the individual.

EXAMPLE:

Heinrich Grunewald adopted the anglicized version of Henry Greenwood. On the family group records where he appears as a parent and as a child his name would be written as GREENWOOD, Henry. A suitable notation referring to the original name of Henry Greenwood would be made at the bottom of the family group record under the heading of "Thirdly Any Necessary Explanations."

If such an individual appears only on one family group record—either as a parent or as a child—his name would be recorded as GRUNEWALD, Heinrich or

GREENWOOD, Henry.
STANDARDIZATION OF
GIVEN NAMES

All given names should be recorded

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on a family group sheet as they appear in the record from which the information is taken, **EXCEPT**: 1, Latin given names appearing in records of English-speaking countries. These should be transposed into English **IF THAT RECORD IS WRITTEN WHOLLY IN LATIN**. If the English version of a Latin name is not known or is uncertain, the Latin version should be used and the necessary transposition will be made by the Genealogical Society. 2, Latin versions of names appearing in records of other countries where Latin is used in the recording of given names should be transposed; whenever possible, into the language of that country. If in doubt, record the name as it appears in the record source. Any necessary transposition will be made by the Genealogical Association. However, if the other records definitely indicate that the Latin version of a given name is the one by which an individual was known, the Latin name(s) should **NOT** be anglicized or transposed into the language of the country involved.

EXAMPLE:

Parish Register:

Christened 2 May, 1669, Maria
Filia Henrici Taylor.

Christened 6 Dec., 1674, Alicia
Filia Henrici Taylor.

Such names as Maria and Alicia would normally be anglicized to Mary and Alice. If, however, a probate record of Henry Taylor mentioned "my daughters, Maria and Alicia," indicating that his two daughters were known by these names, no anglicization or transposition should be made.

LONG NAMES

The surnames, typed or printed in **CAPITALS**, should always be written first — then followed by the given names.

In every place where names are to be recorded on a family group record, there is space sufficiently wide to al-

low a double line of entry to be made. When a double line entry is necessary, the surname should be entered in the lower part of the space, followed by the given names. Then, if space is insufficient to write all the given names on one line, the additional given names can be entered in the upper part of the space.

A slash (/) should follow the last given name on the lower line and come in front of the next given name in the space above. This indicates the continuity of the given names.

INITIALS

Initials should never be used if the given name for which an initial stands is known. In some instances, however — and usually only in the United States — initials are used in place of or in connection with given names. In such cases the initial is not taken to be the abbreviated form of a regular given name, but is instead a singular form in itself.

If an instance arises wherein the initial is actually known to be a given name in itself, the initial should be underlined to denote that this is the case and no period (.) should follow the initial.

If an individual is recorded in a genealogical record by initials in place of given names, every effort should be made to learn the given names for which the initials stand. If such information cannot be found, the initials should be recorded, followed by a period and **NOT** underlined. An initial should be underlined **ONLY** when it is known that the initial itself is a given name.

NICKNAMES

Nicknames should not be used in place of known given names. If however, a nickname is considered to be important in the identification of an individual, the nickname(s) should be placed in parentheses as one of the given names.

EXAMPLE:

WATKINS, Charles (Red).

DIMINUTIVE FORMS

Many names have recognised diminutive forms—Bill for William; Betty or Beth for Elizabeth, etc. In such cases it is necessary only to list the full name, not the full name and the diminutive form.

In more recent times, individuals have been given names which normally would be recognised as diminutive forms of longer and more traditional names. In an instance of this kind, the given name in question should be underlined to denote that it is correctly recorded.

It should be pointed out that some surnames may carry two or more prefixes (e.g., an der, onder de, van der).

The standards for recording prefixed surnames is as follows:

1. If the root of the surname (i.e., the part following the prefix(es) begins with a capital letter, then a space should be left between the prefix(es) and this root. This rule should be applied regardless whether or not the prefix and the root are separated by space in the record source in which the name appears. All parts of this name (i.e., the prefix(es) and the root) will be written in capitals followed by a comma and with a space separating the prefix(es) from the root (e.g., LeBaron or Le Baron would be recorded as **LE BARON**, Du Pont or DuPont would be recorded as **DU PONT**, Von Sturm would be recorded as **VON STURM** and in 't Veld is **IN 'T VELD**).
2. If the root of the name does not begin with a capital letter the entry should be written as a normal surname, with no space between what would normally be counted as the prefix(es) and the root (e.g., Lebaron, Dupont and Dumaurier would be recorded respectively **LEBARON**, **DUPONT** and **DUMAURIER**).



Let us cherish and watch over one another

by CHRISTINE H. ROBINSON

*"We should cherish one another,
watch over one another."*

THESE immortal words spoken 123 years ago by Lucy Mack Smith, mother of the Prophet, have echoed down through the years as an inspiration and a guide to us all. These words were spoken to all Relief Society sisters, yet they have special application to Visiting Teachers.

The definition of cherish is "to hold dear, to treat with tenderness and affection, to appreciate." When we cherish one, we seek to bring out the best qualities in that person. We try to build her up in her own eyes. Only kind words are spoken of and to a person who is really cherished. Certainly, Mother Smith's words were spoken to Visiting Teachers.

ASSIGNMENTS

Under the immediate direction of ward or branch Relief Society Presidents, Visiting Teachers are given important assignments, namely:

To observe instances of need, illness, or distress either of a physical or spiritual nature. To report any need immediately and confidentially to the Relief Society President.

To exercise tender watchcare over

the sisters in their districts by extending a warm hand of fellowship and true friendship. Friendship, of course, must be mutual. It should be extended in such a way as to create a reciprocal feeling of friendliness. This can be done if the Visiting Teachers are genuinely interested in the well-being of the sisters in her district. They can demonstrate this interest by encouraging the sisters to come to Relief Society and Sacrament meetings. When the sisters are present at these meetings, the Visiting Teachers should greet them, shake their hands, express their delight at seeing them and in other ways make them feel genuinely welcome and at ease. When any of the sisters in their district are absent from the meetings, the Visiting Teachers should also show an interest by dropping them a card and telling them they were missed.

MESSAGE

It is the responsibility of Visiting Teachers to discuss in the homes they visit the uplifting messages as they appear in the Relief Society Magazine from October to May and as they appear in the "Millennial Star" from June to September. These

messages should be studied and prepared with a prayerful heart so that they might be discussed in such a way as to uplift and encourage the sister visited and to give her something inspirational to think about following the visit. Both Visiting Teachers should share in the responsibility of discussing the message making sure the sister visited has an opportunity to express her views.

TWO BY TWO

Visiting Teachers should always visit in pairs. This is the approved pattern of the Church. When Visiting Teaching was first instituted in 1843, "To search out the poor and suffering ... and relieve the wants of all," they were instructed to visit two by two. In the Centenary of Relief Society, page 44, we read: "This plan provides that every Latter-day Saint family in every branch of the church irrespective of station or wealth, be visited once a month by two Relief Society women, the Visiting Teachers."

APPOINTMENTS

Visiting Teachers should consider their calling a most important one. Women selected to serve as Visiting Teachers should be women of prudence, wisdom, and sympathy. They

should have a knowledge and appreciation of the Gospel. The ward or branch Relief Society President calls the sisters to the office of Visiting Teachers after receiving approval from the bishop or branch president. She should tell the sisters their responsibilities as Visiting Teachers and impress them with the importance of their calling, also pointing out, as the Prophet Joseph Smith said, "Those who would act in their place would be blessed with great blessings."

DISTANCES

In this particular area of the Church, Visiting Teachers often must travel long distances. This should in no way discourage them from carrying out the Visiting Teaching programme. They can still show friendly interest and sisterly concern for one another. The ward or branch should be divided into several districts. Two Visiting Teachers should be assigned to each district. "In making assignments, it is wise to give consideration to such matters as the age and physical health of the teachers in relationship to the distances to be covered, stairs to be climbed, etc." (Relief Society Handbook, page 54.)

Visiting Teachers should make every effort to visit each sister in their district once each month. If long distances are involved the Visiting teachers might write a card telling the sister the day and approximate time they are planning to visit her. If it is impossible to visit a sister because of distances or some other reason, a friendly note should be written expressing appreciation for the sister's friendship and including an uplifting thought from the message for that month.

SUMMARY

As visiting Teachers let us "Cherish one another, watch over one another." May we find joy in our labour for ours is a labour of love and love should direct our footsteps.

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SUNDAY SCHOOL

by Dr. O. PRESTON ROBINSON British Mission

Two-and-a-half

TWO and a half minute talks in the Sunday School can and should be interesting and informative as well as excellent personal developers. That is, they can be *if they are carefully planned and delivered.*

The secret of a successful two and a half minute talk lies in the intelligent application of six practical essentials. These are:

1. *Planning.*
2. *Careful Selection of Subject.*
3. *Good Organisation.*
4. *Effective Use of Attention Getters.*
5. *Good Oral Delivery.*
6. *Advance Rehearsing.*

All of these essentials are easy to apply. They are most important if your two and a half minute talks are to be interesting, informative and are to provide the maximum personal development for the students who deliver them.

PLANNING

Planning is the first key to successful two and a half minute talks. Planning begins with the superintendency. It is the superintendency's responsibility to prepare a schedule of two and a half minute talks—preferably a year in advance. This schedule will indicate which classes are to provide two and a half minute speakers each month of the year. Once this schedule has been prepared each teacher in the Sunday School

should be given a copy of it. The teacher can then know well in advance when her class is scheduled to provide the speakers.

To make sure that this plan works, the superintendency should check at least a month ahead of time and remind the teacher that in a month hence, two of her students are scheduled to be the two and a half minute speakers. This gives the teacher time to make assignments, provide for proper rehearsals and to make sure the speakers are ready when the day of their assignment arrives.

SUBJECT MATTER

It is difficult, indeed, for two and a half minute talks to be interesting unless the subject matter itself is interesting and important. Normally, subject matter can be selected from the lesson materials being presented in the class. However, this is not essential. The important point is that the subject should be appropriate, one that can be motivational and one that can enhance the listener's knowledge of the Gospel and the application of its principles. In the younger classes, the teacher should play an important part in helping the student to select the right subject.

ORGANISATION

The way the content of the subject matter is organised will have an important bearing upon its interest and

Minutes of interest

inspirational value. A good two and a half minute talk has an introduction, a body, and a conclusion. In the introduction, the speaker should tell the audience the essence of the subject matter. The body of the talk is used to develop the details of the subject, and the conclusion can be used to drive home and emphasise the application of the subject to the listener's lives.

ATTENTION-GETTERS

In the introduction, it is important if possible, to employ some attention-getting statement or story. The use of an *illustrative narration* or an *appropriate quotation* as attention-getters is, essentially, the fourth key to a successful two and a half minute talk.

This key is often the one which unlocks interest and attention and prepares the audience for the details of the subject which will be presented in the body of the talk. If an illustrative story is employed, it should be short and to the point. Care should be employed to avoid humour unless it is carefully checked in advance to make sure that it is humorous and appropriate.

Often, a short quotation from the scriptures or from the mind of some Church leader or wise person of good reputation might be employed as an attention-getter. These should be carefully selected and thought through so

as to make sure they are appropriate for the subject.

ORAL DELIVERY

Good delivery is absolutely essential to a successful two and a half minute talk. The speaker should speak out loudly and distinctly so that all can hear. The speaker should practice a confident bearing and make sure personal appearance does not detract from the message. This essential of good delivery can be learned and can be made certain through practice of the talk before the class prior to delivery in the Sunday School worship service. This brings us to a final and most important essential.

REHEARSING

Particularly in the younger classes, Sunday School teachers and the help she gives to the two and a half minute speaker is most important to the success of a talk. Such students should never be allowed to give their talks in the worship service until after the teacher has heard the talk and helped the student to work it over and improve it. Moreover, it is also most important that the talk is given to the class members before the presentation to the full Sunday School audience. This is why it is so essential for the teacher to know the schedule and to plan well in advance.

Advance planning makes it possible for arrangements to be made for the students to give their talks wherever

possible to the teacher, first, and then to the class itself. After presentation to the class, the teacher can then make tactful suggestions and give further help to make sure that the talk will be properly presented in the worship service. Moreover, if two and a half minute talks are being given in chapels where microphones are employed, it is most important that the students have the opportunity, prior to the actual presentation in the worship service, to practice before the microphone. It is quite possible that some students will not have had the experience of talking into a microphone and this mechanical device could have a frightening effect. Advanced planning and rehearsals will overcome this problem and help to put the student at ease when he appears before the Sunday School audience.

It is most important for teachers to remember that successfully delivered two and a half minute talks have an important building effect upon the personality of the person who gives the talk. If a talk is successful it builds confidence for future growth and development. If it is unsuccessful, it can do much to discourage the student from future participation. Every effort must be made to make these two and a half minute talks interesting, inspirational and good personal developers.

Let's have rhythm

"It's the songs we sing, and the smiles we wear, That's makin' the sunshine everywhere."

(James Whitcomb Riley)

Someone once said: "The woods would be very silent if no birds sang except those that sang best." Singing together is an overflowing fountain of good fun and companionship. Singing has the magic power of building friendships, giving one the feeling of belonging and dispelling problems and cares.

Remember that tune that you just hummed a minute ago or sang last night in the shower? You have found one of the elements of music—the melody! Did you find your feet stepping to the beat of that marching band at the circus or your fingers snapping to the excitement of the jazz musicians? Then you've discovered a second element of music—rhythm! When your favourite vocal or beat group sang you "out of this world" just the other day, did you notice the appeal of hearing several musical tones at once and feeling the urge to add a few of your own? Then you have captured the third element of music—harmony.

Now is your opportunity. LET'S HAVE MELODY, RHYTHM, AND HARMONY! The culmination of the Quartet Festivals, the very best from the various areas, will take place in September of this year at the All-British Convention on the 24th, 25th, and 26th, at Middleton Tower Holiday Camp near Blackpool. No branch or ward is too small to have a quartet. Rememehr to sing in a quartet one does not necessarily need to be a member of the Church (let's do some missionary work), but the standards of the Church must be upheld at all times. After the quartets have been organised use them as often as possible for Sacrament meetings, special numbers for MIA, and special occasions so that they may perfect their performance.



"Good expression and interpretation are to your song as the final touches of the paint brush are to a picture. The creation of the finished image in painting as in singing, is a result of careful planning. In reality the quartet does not create music, but simply recreates what the composer has already placed in the musical score. The ability to sing expressively will grow as the quartet gains experience. Three essentials for good expression and interpretation should be kept constantly in mind: (1) accurate intervals, (2) correct tone production, and (3) good musicianship. A caution should be heeded at this point: Don't sell the musical intelligence of the audience short. If sincerity is lacking, the audience will know. Your aim is, therefore, to make others feel what you yourself feel." (Thayer B. Evans, organiser of famous International Barbershop Quartet.)

TO THE MIA MUSIC LEADER

Whose FAITH instills hope in the faithless,

Whose LOVE makes important the unwanted,

Whose STRENGTH makes strong the weak,

Whose HUMILITY makes the humble proud,

Whose DEVOTION makes the steadfast the wavering,

Whose TALENT fills the barren soul with beauty,

Whose INITIATIVE makes the impossible a reality,

Whose INSPIRATION moves "the satisfied" to seek the heights,

Whose TESTIMONY becomes a pillar of strength to the unsure—
YOU HAVE A GREAT CHALLENGE!

Yours is the privilege of leading the youth of Zion in songs of praise to our Heavenly Father, of providing them with enjoyable musical experiences. Yours is the privilege of

inspiring the youth to seek better quality in their choice of music. Yours is the privilege of raising the standard of music in MIA above the mediocre and the mundane. Yours is the privilege of kindling a responsive glow with the spark of your enthusiasm, of lighting many fires of faith with the brightest flame of your testimony.

To all MIA Music Leaders, in the words of the 150th Psalm, we say:

"Praise ye the Lord, Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals, praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord."

TAKE 12 EASY STEPS AND BECOME A GOOD LEADER OF MUSIC IN MIA:

Step 1.—STUDY TOOLS!

LDS Hymns, MIA Music Supplement, MIA Let's Sing, Recreational Songs—these are your tools.

Step 2.—ATTEND MEETINGS!

All leaders should attend: Stake/District Leadership meeting, weekly MIA, and the Prayer Meeting which precedes it.

Stake / District Leaders should also attend: Board meeting each month. Ward/Branch Leaders should also attend: Preparation meeting each month.

Step 3.—SEEK HELP!

Participate in leadership meetings to improve techniques.

Confer with other musi-

cians.

Visit music stores for a review of current materials. Make prayer your pattern of living.

Step 4.—MUSIC LIBRARIES!

Collect music previously used in Stake/District or Ward/Branch. The music collected and filed would then be available to any choral group in your area.

Step 5.—DEVELOP MUSICIANSHIP!

Increase your musical skill and knowledge. Accurate reading and interpretation of music will bring quality and efficiency to your work.

Step 6.—STRENGTHEN LEADERSHIP!

Seek personal goals. Avoid all appearance of wrong doing.

Dress modestly and appropriately.

Develop personal attributes. Be dependable. Be at the assigned place a few minutes early. Be cheerful. Use a sense of humour to smooth over the rough spots. Use tact. Develop confidence. Believe in yourself and the job you are doing. Work for results. Aim for excellence of performance. Maintain order while conducting activities. Work for high standards in music. Sunday rehearsals (other than for sacred music) are not in keeping with the spirit of the Sabbath Day.

Step 7.—CONFER WITH EXECUTIVES!

The executive in charge of activities is your immediate superior. Discuss with this person all matters pertaining to programmes, class

lessons where help is needed in music, calling special rehearsals.

Step 8.—WORK WELL WITH OTHERS!

YM and YW join together to conduct a joint programme for young people. Understand the responsibilities of other leaders. Assist them in their efforts. Work in harmony together. Work well with the age-group leaders. Work well with executives. Work well with young people.

Step 9.—PLAN AHEAD!

Check calendar. Prepare in advance. Choose congregational and recreational songs well in advance and rehearse them well before conducting.

Step 10.—MAINTAIN MIA STANDARDS!

Reverence: Reverence for God and all things sacred is one of the great lessons of life. Careful planning and preparation will assist in achieving a reverent atmosphere.

Music: Musical texts should adhere to gospel ideals and teachings. Popular style music with religious texts should be avoided. Musical activities should be wholesome experiences.

Performance: All rehearsals should be opened and closed with prayer.

Dress: All Latter-day Saints should be aware of Church standards regarding the appropriateness of dress so that they will feel comfortable wherever they are. Leaders should set the example of good taste in dress.

Audience Behaviour: Order can be maintained by beginning on time, keep performance moving, and filling in any delays.

Judging: Competition can be stimulating if properly used!

Chaperonage: If rehearsals extend after dark, be sure that each girl is escorted to her home; whenever it is necessary for a group to travel distances in automobiles or vans, there should always be one responsible adult in each car or van.

Step 11.—BE ADAPTABLE!

Music leaders should use their initiative in adapting the programme to the needs and capabilities of their Wards / Branches and Stakes/Districts.

Step 12.—RECOGNISE THE POTENTIAL OF YOUTH!

Know and love the young people with whom you work. Make each young person feel loved, wanted, and necessary to the success of each MIA music activity. To recognize the talents, the potential of

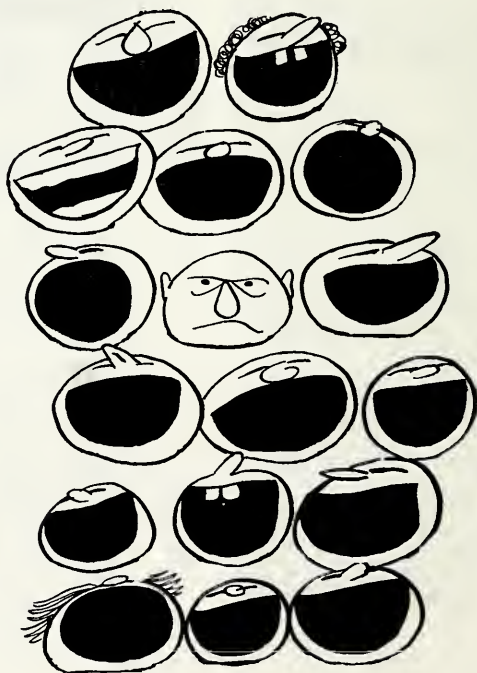
youth is the calling of the MIA music leader.

President David O. McKay made these statements concerning music and the singing of our young people:

"Music is truly the universal language, and when it is excellently expressed, how deeply it moves our souls.

"The Lord has said: 'For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.' (D. & C. 25:12). Truly, the Church of Jesus Christ of Latter-day Saints is a Church of singers. May it ever be so."

As MIA leaders let us remember our responsibility. "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours." (Alma 34:32.) (Material adapted from MIA Manual and MIA Supplement.)



THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON of the Primary Association General Board

Children need to hear Gospel stories



CHILDREN need to hear stories to answer the questioning of every human heart, "Who am I?" "Where did I come from?" "Why am I here?" "Whither am I going?" "What should I do?" Always children need stories. They need to hear them and they need to tell them.

During the month of April each Primary teacher should concentrate on telling stories more effectively than ever before. Each Primary should hold a preparation meeting the purpose of which is to help teachers become better story tellers. (See *"All Thy Children Shall Be Taught,"* Tell Me A Story, page 58.)

Often in teaching children the greatest interest is created by giving the class an open-end story for them to complete. A teacher tells the story to a certain point—to the place where a problem is created. Then she asks the class to finish the story in the way they would have acted if they had been the actual character in that story. Each member of the class tells an ending to the story. Every ending, regardless of its content, is accepted without comment or criticism. When all have given their story endings, the class then talk about them and select the one, with the guidance of the teacher, which best demonstrates the gospel principle which is being taught.

After the class has solved the problem, the teacher should tell the real ending to the story. Boys and girls will be interested to see if the solution at which they arrived is the same as, or similar to, that of the

author of the story. Here are some open-end stories to use with Primary classes during the month of April.

EASTER DAY

Derek and Diane were twins. They did everything together. They both woke up at the same minute. They both liked steaming bowls of porridge for breakfast and they both could read stories from their *"Bible Story Book"* which told them all about the life of Jesus the Christ.

One morning they had been reading in their book about the way Jesus hanged upon a cross and died. They read about His resurrection. They knew that because He lived again they too would live again. Next Sunday would be Easter and the twins were looking forward to going to Sunday School and hearing the Easter story about Jesus. They were very happy.

Then Diane remembered. Grandmother had invited her to come to her cottage in the country and spend Easter Sunday. She could wear her prettiest dress. She could take the Easter sweets and goodies that she would receive with her. She would have such a lovely day because Grandmother always packed a big lunch in a basket and they would eat it under the trees. Grandmother took turns with the twins. One time Derek would go and the next holiday it

would be Diane's turn. A frown crossed Diane's face. What would she do? There was no Church where Grandmother lived. She wouldn't be able to worship our Heavenly Father, or to take the sacrament, or to hear the story of how Jesus came out of the tomb.

Diane thought and thought. Grandmother would be lonely if she didn't go. Grandmother had already promised Derek he could come on Whit Sunday, so if she didn't go now she would lose her turn. She and Derek always thought just alike anyway, so Derek could go to Church and come home and tell her all about it. She really wouldn't miss anything! What should she do? What would you do if you were Diane?

(Let each child have a turn to finish the story. Accept every answer Children might say: "I'd go to Grandmother's." "I'd go to Church first and to Grandmother's later in the day." "I'd go to Grandmother's on the Saturday and then I could also go to Church on Sunday." "I'd talk to Derek and see if he would take my turn and let me take his, then I could go on the next holiday." "I'd go to Church and forget all about Grandmother," etc.)

After the class has discussed the story endings, let them choose the one the majority feel is the most suit-

able. Then finish the story:

Would you like to know how the story really ended? Diane had a wonderful idea. She hurried out into the kitchen where mother was stirring the porridge. "Mother," she said, "how would it be if we invited Grandmother to come to our house this year and spend Easter Sunday with us. Then we could all go to Church together."

"I think that's a smashing idea," Mother smiled at her. "In fact, I wouldn't be a bit surprised if Grandmother invited both you and Derek to come to her cottage together for the next holiday after Easter."

How do you think Diane felt?

PETER'S VICTORY

Although Peter bowed his head with the other boys, he didn't really pray. He was remembering just a year ago when he had been preparing to take his "11+" examination. He had prayed then, but that had been the last time. He leaned over and whispered to John, "Do you say your prayers?"

"Yes," John whispered in return, "don't you?"

"No. I don't believe what Sister Jones taught us today about prayer. God never answered any of my prayers! I stopped praying when I failed my '11+.' I haven't prayed for over a year. Anyway my folks don't seem to care. They never asked me if I pray. Why bother praying? It's a waste of time."

"Boys," Sister Jones interrupted their whispering, "I'm sorry but your private conversation is disturbing the rest of the class. What seems to be the problem?"

"Oh, it's Peter," John responded quickly, eager to justify his own actions. "Peter doesn't pray any more."

Then Peter told the class how he had wanted so desperately to pass his "11+." Oh, he had reviewed, he had studied, he had prepared. Then, just before the examination he had prayed. He was confident that our Heavenly Father would help him to pass. Yet, when the results were announced, he had failed! And so he knew. God might answer other people's prayers, but as far as he was concerned prayer was a wasted effort.

If you were a boy in the class, how could you help Peter?

(Allow each child an opportunity to tell how he could help Peter. Children might say: "But God answered my prayers." "We prayed when my little sister was sick. She died anyway, but my Dad says that Heavenly Father answered our prayer. He knew what was best." "Maybe, Heavenly Father answered Peter's prayer, but he said 'No.'" "Sister Jones, where in the Scriptures can we find something that would tell Peter that God answers prayers?" "If Peter would come over to my house, he could talk to my Mum about prayer. She always has her prayers answered." "I think Peter should pray whether he believes God answers his prayers or not. How can God answer him if he never prays?" "Could we take the time to tell Peter about some of the times when our prayers have been answered?" etc.)

After the class had discussed the ways in which they could help Peter, ask them if they would like to hear the real ending to the story. Then finish the story:

Sister Jones then said, "Peter, would you try an experiment? This week each of us in the class will remember your problem when we pray. Boys, could each of you remember to ask Heavenly Father to give Peter, in his heart, a realization that his prayers are being answered?"

The class responded quickly. They all wanted to help. "And Peter," Sister Jones continued, "we'll need your faith and prayers, too. Will you pray each night this week?"

Peter grinned his willing reply.

How do you think Peter felt? Why?

APRIL ASSIGNMENT:

Each week before you go to Primary, tell the lesson-stories aloud to an imaginary class. See how effective your lessons will become.

Since there are only two lessons in each lesson book for the month of April, and the other two days are left open for practising the Family Hour, you may desire to use the material in this issue of the "Star" for lesson material if the entire time is not needed for practising.

BIBLE STORIES FOR CHILDREN

A Pharaoh

THE children of Israel lived in Egypt for 430 years. Although they numbered only about seventy persons altogether when Jacob moved to the land of the Nile, it was not long until they became very numerous, because each family was large.

As years went by, and new kings ruled over the land, the great service which Joseph had rendered to Egypt was forgotten, and his people—the Israelites—were no longer loved by the Egyptians. When the later kings saw how numerous the Israelites became, they began to be afraid, thinking that the people of Joseph and Jacob would be able to control the land and rule Egypt.

One day the king of Egypt said, "Behold, the people of the children of Israel are more and mightier than we," and he urged his men to make slaves of the Israelites. So they were placed in bondage to the Egyptians. They were patient for a long time, and worked hard, even though their

orders,

'Kill all Hebrew baby boys'

by Sister EMMA MARR PETERSEN

masters yere cruel to them. Pharaoh made them build two "treasure cities" for him, called Pithom and Raamses.

It seemed that the more the Israelites were afflicted, the more they multiplied and grew, which made the Egyptians' fear of them increase. Harder tasks were given them. They had to make bricks and mortar and do all kinds of heavy work in the fields. But even this did not stop them from becoming a mighty people.

The king of Egypt was puzzled. What could he do to weaken these Israelites? Then an evil thought came into his mind. He would begin killing off the little babies born to the Hebrews, as the Israelites were also known. He called to him the women who nursed the mothers in Israel when new babies were born, and told them they must slay all the boy babies. The girl babies they could allow to live.

This command from the king horrified the nurses. They feared God

more than they did Pharaoh, so they refused to kill any of the little babies. When Pharaoh heard this, he was very angry, and commanded all his people, saying, "Every son that is born among the Hebrews ye shall cast into the river, and every daughter ye shall save alive."

One day a baby boy was born to a mother in the tribe of Levi. She loved her child dearly, and hid him for three months. Then she was afraid the Egyptians would find him and kill him. She desired to save his life. She made a little ark, like a small boat, and put the baby in it. Going down to the river, she placed it in a protected part of the water where she knew Pharaoh's daughter came to bathe. She put her own little daughter near by to watch the baby and see what would happen when the princess came to the river.

Soon the princess came, together with her women servants. She saw the ark among the rushes near the bank

of the river, and sent her maid to bring it to her. When the princess opened the ark, the baby began to cry. She felt sorry for him at once. Turning to her women servants, she said, "This is one of the Hebrews' children."

The baby's little sister, who had been watching, then came up to the princess and said, "Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child for thee?"

The princess said, "Go," and the baby's sister ran to her own mother, and told her what had happened. The joyful mother came to the princess, who said to her, "Take this child and nurse it for me and I will give thee wages." So the mother took the child and nursed it.

The princess brought the baby into her own home as though he were her own son. She called him Moses, because, she said, "I drew him out of the water."



President Bates (right), of the Manchester Stake, in Salt Lake City for a Conference. He is organising the charter flight to Salt Lake in September.

NEWS FROM THE STAKES AND MISSIONS

CENTRAL BRITISH MISSION

The Merthyr Tydfil Branch MIA, with the co-operation of the Relief Society and the Primary Association, staged the pantomime, "Cinderella," at the Merthyr Tydfil Chapel for a whole week during February.

Monday night's show was free for the town's old age pensioners and handicapped children. A letter from the Old Age Pensioners Association was later sent to the local press expressing appreciation of the young people's thought for the old.

President and Sister Mark E. Petersen, with President and Sister Joy F. Dunyon of the Central British Mission, attended the Thursday evening

performance, and after the show went backstage to meet with Cinderella and the cast.

The cast of forty included eight non-Church members. The Branch membership all helped in various ways, providing lighting managers, dressers, props, cue prompters, programme sellers, ushers and refreshments. The refreshments alone took more than £100.

The programme was under the direction of Sister Ann Smith, the Activity/Drama Counsellor in the YWMIA. The YW President, Sister Arline Jones, was the choreographer, while Sister Hilary Williams spent many hours painting scenery and backcloth. The costumes were all

beautifully made by the Relief Society.

More than 2,300 people came to see the panto during the week—and this represented a full house every night.

The profit was not only in the money made — which should exceed more than £100 — but also in the interest the pantomime has awakened in the whole town and surrounding areas. A special night is being planned so that the many people who have expressed a desire to be shown over the Merthyr Tydfil Chapel can be taken around, and the missionaries are meeting with a lot more success in their tracting and appointments.

MANCHESTER STAKE

Mancunians residing in Salt Lake City are said to be among the largest groups who have emigrated from these shores, and a welcome party for any visitor from Manchester would ensure a bursting house-full of warm-hearted Lancashire folk.

Such being the case, one can imagine what is going to happen to Salt Lake City on approximately September 30, when 143 members of the Manchester Stake Conference Visit Club arrive at the City airport in time for the Semi-annual General Conference. So many Salt Lake Mancunians will be there to welcome them, that the airport will be more like Ringway Airport!

The Conference, of course, is the main purpose of the visit, but it is obvious that social gatherings will be the order of the day. Church authorities are so interested in this visit, that they have appointed a former British Mission President to arrange accommodation with Church members for any person arriving without relatives to greet them.

A two-day visit to the New York World's Fair, a pilgrimage to the Hill Cumorah and a possible visit to Washington D.C. are included on the itinerary. The trip will last for between

14 and 18 days.

Scotland will also be well represented among the visitors, and it is hoped that among them they will be able to provide a piper—just to make their arrival in Salt Lake City really known. Members of the Leeds Stake (across the border in Yorkshire) will be signing a truce for the period of the trip to join with the Lancastrians in this visit to Conference.

The cost of the flight has been cut to the bare minimum—£122 plus a minor charge for membership of the MSCVC. President William Bates, the Manchester Stake President, and his Stake Clerk, Brother D. Grindley, are in charge of all the arrangements.

Manchester has been associated with the Church since its very early days, and, in fact, the "Millennial Star" was first published there in 1840.

NORTH-EAST BRITISH MISSION

A film show for the young people

of the Scarborough Branch in the Hull District was put on recently by Brother Michael Street. He showed them a number of Walt Disney cartoons, but the best applauded film was one taken at the Branch's Primary party. Michael's baby daughter, Kathy, stole both the party and the film show!

The "Neutrons" group provided the music for a Hull District Dance at the Beverley Chapel recently.

A date has been announced for the wedding of Suzette Towse and Geoffrey Dunning. They will be married on March 6 at the Beverley Chapel. The Branch are planning a Temple trip for the following Saturday, March 13, when the couple will be married in the Temple.

The Primary children of Merthyr Tydfil Branch presenting their own Christmas pageant in the Merthyr Chapel. The children made their own scenery, with the help of the Primary workers. Parents and friends and all the members of the branch attended the performance.



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